



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES.

INDIAN SUMMER. — The history of the term "Indian Summer" is a subject in which all Americans ought to be more or less interested, since it is one of the expressions which the English settlers of the New World have added to our language. Professor Cleveland Abbe, of the United States Department of Agriculture (Weather Bureau), has set on foot an investigation into the origin and signification of the term, and Mr. Albert Matthews, of 145 Beacon Street, Boston, Mass., has been asked to put together all that can be discovered concerning its etymology and history. The word has been traced in printed books as far back as 1794, and the readers of this Journal, who come across earlier references either in books or unpublished manuscripts, are invited to help in the matter. Communications on the subject, containing new evidence, important data as to local use, etc., may be sent to the editor of the Journal, or direct to Mr. Matthews.

SPIDER INVASION. — In his charming volume, "The Naturalist in La Plata" (3d edition, London, 1895), Mr. W. H. Hudson has the following passage (p. 193): "The gauchos have a very quaint ballad which tells that the city of Cordova was once invaded by an army of monstrous spiders, and that the townspeople went out with beating drums and flags flying to repel the invasion, and that after firing several volleys they were forced to turn and fly for their lives. I have no doubt that a sudden great increase of the man-chasing spiders, in a year exceptionally favorable to them, suggested this fable to some rhyming satirist of the town." But perhaps we have here a variant of the widespread tale of animal-invasion of which the "Pied Piper of Hamelin" and "Bishop Hatto" are examples.

SACRED TREES. — During the last three or four years several special articles dealing with the rôle of certain trees and shrubs in mythology and folk-belief have appeared in the journals devoted to Folk-Lore, Anthropology, and kindred subjects. Brief references to some of them may be in place here.

1. *Birch*. The birch is dealt with in an article, "Der Birkenbesen, ein Symbol des Donar," in the "Internationales Archiv für Ethnographie" (vol. xiii. pp. 81-97, 125-162). In this essay Friedrich Kunze discusses somewhat exhaustively the relation of the birch-tree, the birch-twigg, and the birch-broom to the thunder-god (Donar). The birch-broom itself, so commonly deemed a talisman or remedy against many kinds of evil spirits (especially those inimical to the house, the home, the person, the field, etc.), is said to derive its virtue from the fact that it is really "a bundle of rods from the tree sacred to the great thunder-god." The birch-rod was esteemed a powerful defence against demons, local spirits in particular. The birch in folk-thought and folk-custom has marked associations with the spring, Easter, May, St. John's Day, etc., and is even more closely connected in some respects with agriculture, the harvest, and the weather

(here its rôle is protective). The cuckoo, which is the bird of the thunder-god, is associated with the birch. Altogether the birch is, next to the oak, perhaps the most notable tree in ancient Germanic folk-thought.

2. *Oak.* In the "Journal of the Anthropological Institute" (London), Mr. H. M. Chadwick publishes (vol. xxx. n. s. iii. pp. 22-44) an article on "The Oak and the Thunder-God." According to the author "the cult of the thunder-god was in early times common to most of the Indo-Germanic speaking peoples of Europe" (p. 28), and "in the Greek and Prussian sanctuaries of the thunder-god the priests lived beneath the sacred tree, and there is some reason for supposing that the same custom may once have prevailed among the Kelts, Germans, and Slavs" (p. 40). Mr. Chadwick remarks in addition, "one might, perhaps, say 'chiefs' for 'priests,' for in the earliest times it is probable that the two offices were united." He likewise suggests that "the oak acquired its sanctity from the fact that the priests lived beneath it" and not *vice versa*. His general conclusions are (p. 42), "The thunder-god was supposed to inhabit the oak because this had formerly been the dwelling-place of his worshippers. Originally, no doubt, he was conceived of as dwelling in the sky; but from the very close connection which exists in all primitive peoples, between the god and his people, it became inevitable that he should be regarded as present in the home of the community. When the community took to building and deserted the tree-home, the sanctity of old associations clung to the latter, and the god was still supposed to dwell there. This is the stage of society represented by the Germans of Tacitus's day and by the Prussians up to their conversion. The protection of the god over the new home was obtained, in the north, at all events, by the importation into it of a pillar (probably cut from a holy tree) with the image of the god carved upon it. The third and last stage was reached by the accommodation of the god in a temple built like human habitations, but with certain peculiarities which may be due to reminiscences of the grove sanctuary. This is the stage found in the north in the last days of heathendom. The change, however, was not complete, for, in certain cases at all events, the sacred tree or grove continued to exist by the side of the more modern temple." Why the oak should have been chosen as a sacred tree is not clear. Mr. Chadwick thinks (p. 41), "There is reason for believing that the oak was once the commonest, as well as perhaps the largest tree in the forests of northern Europe. As such it would naturally be chosen for the habitation of the primitive community and consequently of all their belongings, their animals, their guardian spirits, and their tribal god." The holy oak of the Prussians at Romove seems to have been their nearest approach to a temple. Evidence of the association of the thunder-god and the oak is found among the Prussians, Germans, Kelts, Romans, Greeks, etc. The emblem of the old Prussian thunder-god, *Perkuno*, was "a sacred fire of oak-wood which was kept up perpetually," and the Lithuanian *perkūnas* ("thunder"), with the old Prussian *Perkuno*, is said to be related to the Latin *quercus* ("oak"). So, Mr. Chadwick holds, "the word can originally have meant nothing else than 'oaken,' and must have been an epithet, 'the god of (or in) the oak.'"

3. *Hazel*. Dr. Karl Weinhold, the editor of the "*Zeitschrift des Vereins für Volkskunde*" (Berlin), has in that Journal (vol. xi. pp. 1-16), an article, "*Ueber die Bedeutung des Haselstrauchs im altgermanischen Kultus und Zaubерwesen*," in which the rôle of the hazel in old Teutonic mythology and "magic" is discussed with considerable detail. Says the author (p. 16): "Most of what in folk-thought and tradition clings to the beautiful hazel-bush seems strange, coming forth from dense superstition, covered with very ancient dust, crippled and deformed thereby. But we can brush off the dust and restore what is disfigured to something of its original form. We began with the demonstrable use of the hazel in old Germanic cultus. There it served as a holy instrument, for it was a sacred symbol. The hazel-staff was a weapon of the sky-god, and there resided in it, therefore, a sacred power, which streamed forth in the most diverse directions for the advantage of man." According to Dr. Weinhold, the hazel belongs, with the ash and the mountain-ash, the beech and the oak, the willow, the service-tree, the hawthorn, the elder, and the juniper, to the select list and limited number of the trees and shrubs intimately related to old Teutonic folk-life in its mythological and its mystical aspects. The hazel (or some portion of it) appears as a tree sacred to the thunder-god; as a sacrifice to the gods; as a rod or stick carried in procession on various occasions; as a hedge for the primitive places of combat, assembly, judgment, etc.; as a lightning-protector; as a protection against fire; as a talisman against the wind-demon; as an exorciser of witches; as a magic rod; as a protector against snakes, etc.; as a shepherd's staff; as a luck-bringer, especially to domestic animals, corn, wine, etc.; as a medicinal rod or curing staff; as a foreteller (by its blossoming) of the fertility of the year; as a wishing-stick, water and treasure finder; as a rain-charm, etc. The hazel, Dr. Weinhold thinks, was primarily connected with the sky-god (*e. g.*, Tius) and only later with the thunder-god (Donar, etc.).

FOLK MATERIA MEDICA. — In connection with some of the observations in Dr. True's paper in the last number of the Journal, the following items are of interest. The "*Revue Scientifique* of Paris, in its issue for February 9, 1901, reprints from the "*Gazette hebdomadaire de médecine*," the following letter of a traveller in Bengal: "Three months ago a mad dog bit six or seven men, among them two of my bearers, wounding them badly. I at once had some iron heated white to cauterize the wounds. But the natives looked on laughingly. 'Eh, sahib,' said they, 'it's nothing at all; we have an excellent remedy for hydrophobia; you shall see.' The dog ran again. One of the men seized a stick, and killed him on the spot. Another ripped open the paunch, took out the palpitating liver, cut some pieces off, and gave them to each of the wounded men, who swallowed them raw and bloody as they were. 'The danger is over now,' they said. As I was incredulous, they brought to me a young man on whose legs were large scars. Bitten by a mad dog some five years before, this man had eaten a bleeding piece of the animal's liver, and had felt no evil results from his wound. The case I witnessed happened in March, and it is now